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EDITORS' NOTE: An updated version of the following story is being prepared by Elizabeth Young, Arizona Baptist Beacon editor, and will be E-mailed to editors today as soon as it is received. It also will appear in tomorrow's Baptist Press.

Richard Jackson resigns
North Phoenix pastorate

Baptist Press
9/14/92

PHOENIX (BP)--Richard Jackson, pastor of the largest Southern Baptist church in the West and three-time candidate for the SBC presidency, announced his resignation to members of North Phoenix Baptist Church Sept. 13.

Jackson, 54, reportedly will retire but plans to stay on as long as a year to help the 21,000-member congregation through the transition to a new pastor. He told the congregation he was not resigning to go to another church.

Jackson has been pastor of the Phoenix church since 1967. From the \$26,680 in 1967 sent to the Cooperative Program, North Phoenix has since sent \$1 million annually from 1986-89 and currently 10 percent of its undesignated offerings to the CP, including \$560,305 in 1991.

In June the church baptized the 20,000th person since Jackson became pastor 25 years ago.

He was an unsuccessful candidate for SBC president in 1977, 1980 and 1988.

He is a graduate of Howard Payne College in Brownwood, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He is married to the former Wanda Alexander of Grapevine, Texas. The couple has three grown children: Don, Doug and Tena.

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Funds approved for Hawaii relief;
Quayles visit Florida disaster units By Steve Barber

Baptist Press
9/14/92

MEMPHIS, Tenn. (BP)--The Southern Baptist Brotherhood Commission took the first step toward disaster relief involvement in Hawaii with approval of funds for a mobile kitchen to serve victims of Hurricane Iniki.

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Brotherhood Commission President James D. Williams approved an expenditure to purchase food and equipment for the kitchen unit while agency staff continued to evaluate additional needs in the stricken area.

The "garden island" of Kauai took the brunt of Iniki's 130 mph winds when it came ashore Sept. 11. The intensity of the winds and the extent of damage are reported to be comparable to Hurricane Andrew, which hit Florida and Louisiana three weeks ago.

In Florida, the Kentucky Baptist Convention disaster relief unit at Florida City's First Baptist Church welcomed Vice President Dan Quayle and his wife, Marilyn, for a 20-minute visit Sept. 12.

The vice president had no prepared remarks. Instead, he and Mrs. Quayle moved around the unit talking to disaster relief volunteers, local pastors, and area residents.

"Watching him (Quayle) move around in the crowd, there were smiles on a lot of faces. He really looked into their eyes and tried to empathize," said Jim Veneman, a Sunday School Board photojournalist on assignment for the Brotherhood Commission. "It showed a real link between Southern Baptists and what the government wanted to see people doing in that situation, and our people were doing it."

Veneman said his weekend visit to south Florida convinced him the crisis there is not yet past.

"This is not the end of the effort ... it's right in the middle of it. It's a critical time and they are in desperate need of help," he said. "If Southern Baptists have prayed for them for a month and that's it, that's not enough. And we in the media will do them a terrible disservice if attention goes elsewhere and the story is forgotten."

Aside from the Kentucky unit at Florida City, other Baptist disaster relief units still operating in the area as of Sept. 14 included the Florida unit at First Baptist Church in Cutler Ridge; Tennessee at Glendale Baptist Church in Miami; Illinois at McCall Baptist Church in Cutler Ridge; Ohio at First Baptist Church in Perrine; North Carolina at Richmond Heights Middle School. South Carolina and Missouri continued operations at Homestead Middle School.

More than 1.5 million hot meals have been provided by Baptist disaster relief crews in Florida alone since August 24. Some 200,000 more were provided by units in south Louisiana. About 650 volunteers have served in both areas.

Prospective volunteers are still being urged to contact the Brotherhood departments at their state convention offices. Information is also available on the Hurricane Andrew Message and Information Line at 901-278-7839.

Donations should be sent to the Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104, and should be designated for disaster relief.

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European Baptists, FMB leaders
sign pact, pledge cooperation

By Mike Creswell

Baptist Press
9/14/92

HAMBURG, Germany (BP)--European Baptists and the Southern Baptist Foreign Mission Board have declared peace.

Leaders from both sides signed a 10-point pact during a Sept. 11-12 meeting, pledging future cooperation, partnership and joint ministry throughout Europe. The signers, who met at a hotel outside Hamburg, Germany, were seven European Baptist Federation leaders and six Foreign Mission Board representatives, including three board trustees.

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The "Hamburg Agreement" is intended to end the breaking of fellowship that resulted from the Foreign Mission Board's defunding of the Baptist Theological Seminary at Ruschlikon, Switzerland, last year.

As the leaders reviewed events leading up to the defunding, "both parties increasingly recognized the extent of the damage caused by the decision, but they experienced by the grace of God forgiveness in Christ and reconciliation," the agreement stated.

European Baptists indicated their intention to work both with the Foreign Mission Board and the Cooperative Baptist Fellowship, the organization of Southern Baptist moderates, which now has at least eight missionaries, all former Foreign Mission Board missionaries, assigned to Europe.

FMB leaders reconfirmed an earlier trustee vote to the effect the EBF's partnership with the CBF "would not adversely affect relationships with EBF." The Europeans said they would discourage competition in developing relationships with both bodies.

Both sides agreed that "wherever possible" requests for career personnel and projects involving volunteer personnel in Europe should be arranged in consultation with Southern Baptist missionaries and European Baptist unions and/or the European Baptist Federation.

The session marked the first time since the Ruschlikon defunding both sides have sat down together to discuss future work. The European Baptists wanted to wait until the Foreign Mission Board had elected a new regional vice president to take part in discussions. FMB trustees hurried the election of Samuel M. James as vice president for Europe, Middle East and North Africa so the discussions could take place sooner, said John Jackson, FMB trustee chairman.

EBF leaders "heartily endorsed" the election of James, the agreement said, recognizing in him "the kind of attitude to mission and Christian spirit which should lead to fruitful cooperation."

James, a 30-year veteran of Southern Baptist foreign missions, replaced Isam Ballenger, who took early retirement earlier this year. A search is on for an area director for Europe to replace Keith Parker, who also took early retirement.

James attended the Hamburg meeting with Don Kammerdiener, FMB executive vice president, and Hal Lee, associate to the area director for Europe. Kammerdiener will become interim FMB president Nov. 1, following the Oct. 31 retirement of President R. Keith Parks.

FMB trustees Jackson, Skip Smith and Bill Blanchard again told the European Baptists the trustees have no "global agenda" to impose "fundamentalist" standards on Europe -- an allegation made by Ballenger and Parker when they announced their retirements in a controversial press conference.

"The FMB representatives also stated that the principal objective of their board continues to be evangelism which results in indigenous Baptist churches," the agreement stated.

Jackson is pastor of First Baptist Church in Fairfield, Calif. Smith, chairman of the FMB's committee on Europe, the Middle East and North Africa, is pastor of Calvary Baptist Church in Houston. Blanchard, vice chairman of the same committee, is pastor of First Baptist Church in Soddy-Daisy, Tenn.

The agreement will be considered by FMB trustees at their Oct. 12-14 meeting and by the European Baptist Federation's executive council at its Sept. 28-Oct. 1 meeting. Leaders on both sides said they expect little trouble in securing the pact's endorsement.

A high point in the Hamburg session came the morning of Sept. 12, when Jackson and Smith again apologized to the Europeans for how the Ruschlikon defunding was handled. The European leaders then expressed forgiveness. Trustees had spoken separately about this with European Baptist leaders earlier this year and expressed regret. But both sides agreed at Hamburg the time was right for a more complete reconciliation.

Wide-ranging discussions were "frank and open and carried out in an atmosphere of Christian love and included times of prayer and devotions," according to the agreement.

The leaders expressed pleasure with the meeting's outcome.

"We are excited about the possibilities for the future," Kammerdiener and Jackson said in a joint statement after the meeting. "This agreement is based not only upon common purposes, but also on the friendship we share in Christ. We are moving forward together with the realization that there are no differences between us. We all agree on the great spiritual needs that exist on the continent of Europe and we are going to work together to meet those needs."

Karl-Heinz Walter, EBF general secretary, said he was "very grateful for what we could achieve by the grace of God. It will signal a new beginning in our relationship."

Walter emphasized the agreement was not the result of a long debate, "but an expression of a spiritual event which we all experienced." He said he expects unanimous approval of the agreement from both the EBF executive council and FMB board of trustees.

"I hope that all other Southern Baptists in their involvement in Europe will respect this likewise," he said.

Other European Baptist leaders taking part in the consultation were Theo Angeloff, president of the Baptist Union of Bulgaria; Peter Barber, general secretary of the Baptist Union of Scotland and EBF executive committee member; David Coffey, general secretary of the Baptist Union of Great Britain and EBF executive committee member; Hans Guderian, home missions secretary, Baptist Union of Germany; Wiard Popkes, professor of New Testament of the Baptist Theological Seminary of Germany and trustee chairman of the Baptist Theological Seminary at Ruschlikon, Switzerland; and John Merritt, general secretary of the (English-speaking) European Baptist Convention and EBF president. Merritt is a Southern Baptist missionary.

Baptist unions in Europe were encouraged to "proceed with partnership relations" with the Foreign Mission Board and to "proceed with confidence in developing further cooperation with the FMB." Some European unions had placed a freeze on requesting more FMB personnel pending talks on cooperation.

The consultation, participants agreed, "heightened the group's awareness of urgent issues in Europe today such as secularism, nominalism, religious bigotry, mass migration, the growth of non-Christian religions and ethnic conflicts. The participants recognized the need to tackle these issues and to share the insights gained on a global basis."

Incorporated in the 10-point agreement were the five points of Christian protocol adopted by the European Baptist Federation in January at Dorfweil, Germany. That protocol for partnership set forth principles European Baptists said they would seek in future relationships with the Foreign Mission Board. The principles were unanimously endorsed by FMB trustees earlier this year.

The five Dorfweil principles were:

1. Mutual respect in which the partners deal with each other with candor but with Christian courtesy (Eph. 4:1-3).
2. Spiritual freedom in which the partners, working within a common commitment, recognize and welcome differences of outlook and diversity of practice (Rom. 15:7; Mark 9:38-41).

3. Moral integrity in which the partners honor and maintain solemnly made agreements (2 Cor. 1:12,17).

4. Genuine consultation in which the partners confer together and aim for mutual consent (2 Cor 8:8-9).

5. Reciprocal sharing in which the partners learn, work and grow together, each giving and receiving (Rom. 1:11-12).

Both sides affirmed the primary role of the Bible. "The members of the consultation jointly affirmed their belief that Baptists are a people who believe in the complete trustworthiness of the Bible and are committed to Jesus Christ as Lord. Likewise they are a people of a confessional faith rather than of a creedal faith," the agreement stated.

A measure on Christian unity also was adopted. "During the meeting it became clear that unity in Christ among Baptist churches and unions in Europe was particularly important in the light of the divisions the continent had experienced in recent years."

Members of the consultation agreed "to urge those they were representing to do everything in their power to avoid disrupting this unity," citing Ephesians 4:3.

True partnership requires "continuous communication, ongoing dialogue and regular review regarding work and common concerns," the agreement stated. "The participants agreed to make these the basis of their future partnership."

Periodic visits between leaders of the two sides will be a primary feature of the exchange, they agreed.

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HMB administrator nominated
to fill top Georgia position

By R. Albert Mohler Jr.

Baptist Press
9/14/92

ATLANTA (BP)--Gary S. Jones, vice president of the Southern Baptist Home Mission Board's services section, is to be nominated as new executive director-treasurer of the executive committee of the Georgia Baptist Convention.

Jones, 41, who has served at the HMB since 1984, will be presented for election at the Sept. 15 meeting of the GBC executive committee in Atlanta. His nomination comes after a special search committee conducted a nationwide search for a successor to retiring executive director-treasurer James N. Griffith.

The nomination was announced to members of the GBC executive committee via a Sept. 1 letter from James M. Ramsey, pastor of First Baptist Church in Albany and chairman of the search committee.

Ramsey said Jones' nomination is the unanimous recommendation of the 12-member committee.

In his letter, Ramsey said: "Dr. Jones is eminently qualified to serve our Lord and us in this position. Having served with the Home Mission Board for nine years in such capacities as the director of counseling services, director of human resources division and this past year as vice president of the services section, he is keenly aware of evaluating, motivating, and leading people in a large corporation."

At the HMB, Jones administered a budget of \$10.5 million and supervised 137 personnel. Jones, a native of Missouri, also was pastor of Wornall Road and Harmony Heights Baptist churches in Kansas City. He holds master of divinity and doctor of ministry degrees from Midwestern Baptist Theological Seminary in Kansas City, Mo., and a master of science in administration degree from Central Michigan University.

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A member of suburban Atlanta's Smoke Rise Baptist Church, Jones and his wife, Jody, have two children. They reside in the Stone Mountain area.

Ramsey indicated "get acquainted" sessions with Jones have been set for executive committee members and state missions staff Sept. 14.

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Chicago congregation resolves
issues with homosexual activists

Baptist Press
9/14/92

CHICAGO (BP)--A mediation agreement has been reached between Chicago's Armitage Baptist Church and six people associated with Queer Nation, an activist homosexual group.

The six were arrested April 19 while disrupting a worship service at the church.

Under direction of a mediator from the Center for Conflict Resolution, the Queer Nation members acknowledged their actions of last April and signed a document agreeing that "they would not repeat said activities," according to a statement from the church.

In response, Armitage agreed to drop charges related to the incident.

A related complaint filed by homosexual activists against the church was dismissed by the Chicago Commission on Human Relations due to "lack of evidence," the release said. Queer Nation members had accused the church of "discrimination on the basis of sexual orientation and/or the perception of being AIDS/H.I.V.-positive.

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Native pastor helps Indians
learn to keep faith, heritage

By Sarah Zimmerman

Baptist Press
9/14/92

ESPANOLA, N.M. (BP)--Being half Indian, half Anglo and all Christian creates a challenge for Scott Tafoya.

"Some people here have strong traditions and a strong desire to preserve traditional ways and beliefs," says the pastor of Santa Clara Baptist Church in Espanola, N.M.

"We have to help them know how to be a Christian and still be an Indian," the home missionary notes. "God does not condemn culture; he condemns sin.

"We have to approach Indian people the same way we approach foreign missions. We can't ignore their language or their culture. If possible, we need to learn their language and culture."

Even though Tafoya grew up on the Santa Clara pueblo, he cannot totally relate with his fellow Indians.

Tafoya's father, who is a Santa Clara Indian, and his mother, who was Anglo, were both Christians. Therefore he did not gain the insight into the Indian culture or learn the language because it was not spoken at home.

Tafoya became a Christian during a revival service at the church where he is now pastor -- the church where home missionaries Ben and Shirley Yelvington worked for 29 years.

Tafoya, a graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas, is learning about the tribe's government as he seeks permission for the church to have a building on the pueblo. Land in the pueblo is owned by the tribe and assigned to individuals.

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A church building was constructed in the 1950s on land assigned to one of the church members. But the congregation quit meeting there when responsibility for caring for the land was transferred to another family member.

The church is now meeting in Espanola, the town adjacent to the Santa Clara pueblo. Though the church is less than three miles from Santa Clara, the 1,200 Indians living in the pueblo are less likely to attend church in Espanola because of their desire to identify with their community, Tafoya said.

"Our plan and desire is to relocate and rebuild back in Santa Clara," Tafoya said. The congregation of 83 members already has started a building fund and will seek church groups to volunteer labor if it is granted permission to build on the pueblo.

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(BP) photo mailed to state Baptist newspapers by Atlanta bureau of Baptist Press.

Baptists join forces in relief
to Nicaraguan tidal wave victims

By Mary E. Speidel

Baptist Press
9/14/92

MANAGUA, Nicaragua (BP)--A team of Texas Baptist Men, Nicaraguan Baptists and Southern Baptist missionaries joined forces Sept. 6-10 to aid survivors of a tidal wave that flooded Nicaragua's Pacific coast Sept. 1.

A seaquake measuring 7 on the Richter scale caused the tidal wave that reportedly killed at least 100 people and left about 100 missing, 155 injured and 3,700 homeless.

Texas Baptist Men, working through the Southern Baptist Foreign Mission Board, sent a planeload of relief supplies Sept. 6 to Managua, the Nicaraguan capital. The shipment included about 20 tons of supplies -- food, clothing, building materials and household goods. The supplies, valued at more than \$100,000, were donated by Texas Baptists.

Five Texas Baptist volunteers traveled with the supplies aboard a C97 plane owned by Grace Aire Medical Foundation. The Christian organization provides air transportation and medical help for relief and mission projects. Team member Terry Elder, a Corpus Christi trauma physician, directs the foundation.

Texas Baptists, Grace Aire and the Foreign Mission Board shared the cost of the flight, each contributing \$10,000, said Jim Palmer, a missionary to Nicaragua on furlough in Fort Worth, Texas. The Foreign Mission Board provided an additional \$5,000 in disaster relief funds for use in ground transportation of supplies and other needs.

After arrival in Nicaragua, the supplies were sent by truck to the Mount Zion Baptist Camp, affiliated with the International Baptist Convention of Nicaragua, one of two Baptist conventions to which Southern Baptist missionaries relate. Volunteers, mostly Baptist youth, worked at the camp around the clock to organize the supplies into family-sized packages, said missionary Sam Drummond from Camden, Tenn. Drummond was a liaison between the Texas Baptist team and Nicaraguan Baptists involved in the project.

The supplies later were delivered by truck to several communities along the coast near Masachapa, one of the hardest-hit of nearly 40 communities affected along about 120 miles of coastline. An elderly Baptist woman there died in the flooding; the children of the pastor of her church nearly drowned when flood waters destroyed their home.

While volunteers prepared supplies for distribution, other Nicaraguan and Texan volunteers spent two days organizing the project and surveying the disaster zone. They targeted two areas of greatest need -- Las Salinas and Salinas Grandes -- to the south and north of Masachapa, respectively. Supplies were distributed in these areas and in Masachapa Sept. 9.

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While helping with the survey and supply distribution, volunteers had many opportunities to discuss spiritual matters with survivors, said Texas team leader Manuel Galindo of Primera Iglesia Bautista in Harlingen, Texas.

On the first day in the disaster zone, nearly 50 people accepted Christ as Savior. Later in Salinas Grandes, team members found about 70 families who had not yet been reached by any relief workers, Galindo said. Nearly 30 of these people made spiritual commitments to Christ.

Galindo recalled a survivor who approached Baptist volunteers surveying in Las Salinas. The man said he had lost everything in the tidal wave, including his Bible.

"I thought he was going to ask for food or some kind of financial aid," Galindo said. "But he wanted a Bible." Nicaraguan Baptists brought him one when they returned to the area with supplies.

Galindo met another man who told of the terror he had felt as he was tossed and turned by the wave. "You could see his veins on the side of his neck while he described what he saw, felt and heard (while) looking for his wife, his mother and his kids... ." Galindo related. The survivor accepted Christ as Savior in a prayer led by Guadalupe Fonseca, pastor of Sur Zarzamora Baptist Church in San Antonio.

After completing relief survey work Sept. 8, Fonseca led an open-air evangelistic service in Masachapa attended by about 500 people.

Members of the Baptist church there hope to provide ongoing spiritual help, including home Bible studies, for the survivors in the area, Palmer said. They also hope to plant a church in some of the communities helped by Baptist relief efforts.

Palmer urged Southern Baptists not to forget about the tidal wave survivors once relief efforts cease. Even without the disaster, most people in the area live in poverty. "Pray for these families ... as they go back to the everyday, mundane task of trying to make a living at fishing or farming or whatever they do," Palmer said. He also requested prayer for survivors who have become Christians through Baptist relief efforts.

Meanwhile, the Baptist Convention of Nicaragua is seeking about \$27,000 in relief funds from Baptists worldwide to help with relief efforts, Drummond said. The funds would be used to rebuild homes and provide other assistance to about 75 families in four villages flooded by the tidal wave. Baptists in that convention also have been working to aid survivors through local churches, the Red Cross and CEPAD, an evangelical relief group.

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Denominations aim to start
46,182 new churches by 2000

By David Winfrey

Baptist Press
9/14/92

CHICAGO (BP)--Forty-one Christian denominations plan to start 46,182 churches by the year 2000, a study by the Home Mission Board found.

While the churches have set an ambitious goal, Home Mission Board researcher Orrin Morris said church planters and other workers will have to be diligent to reach that goal.

"We're going to have to exceed 65 mph on the freeway and get busy if we're going to do what our mouths say," said Morris, who presented the study Sept. 12 to a group of denominational leaders meeting to discuss evangelism objectives for the year 2000.

The Southern Baptist Convention leads the 41 denominations with a goal of 13,500 new churches, the study states. Next is the Church of the Nazarene, which hopes to start 6,000 new churches, then the General Council of the Assemblies of God, which aims to start 5,000.

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Although the 41 denominations that responded to the survey represent only 28 percent of all U.S. Christian denominations, they make up 61 percent of all churches and 75 percent of the total members of those churches, the report states.

In addition to those 41 denominations, 16 others have some goal for growth or evangelization for the year 2000.

Morris said the findings should be exciting to Southern Baptists to find they have "comrades in the Kingdom."

"What amazed me and blessed me was that here are 57 other denominations that are out here doing that which is our passion," Morris said. "We're not even accounting for one-third of it, which really excites me."

Concerning, however, was the drop in church starts during the 1980s compared to the '70s, Morris said.

More than 22,000 churches were started between 1970 and 1980, but denominations had an increase of only 2,058 churches between 1980 and 1992, the report found.

"That means we have to shake off whatever paradigm that has limited our expansion in the '80s and develop a new vision," Morris said.

While Morris said the goal of 46,182 is still reachable, the value in having a goal is more than just reaching a certain number. Often, "if we hadn't had the goal, we wouldn't have attempted anything," he said.

Researchers "are so rational and so scientific that some of our (denominational) goals look foolish," Morris added. "The irony of it is there wouldn't be a Christian church today if the disciples looked at it the way I look at it."

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Prof says changing world
needs apostolic churches

By David Winfrey

Baptist Press
9/14/92

CHICAGO (BP)--Churches must take a more basic approach to evangelizing America as the country becomes increasingly secular and more people grow up without a church background, a Methodist seminary professor said.

"It has become possible to say that the United States of America is the largest mission field in the western hemisphere," said George Hunter, dean and professor of evangelism at Asbury Theological Seminary in Wilmore, Ky.

Hunter was speaking at Toward the Year 2,000, a conference of about 50 denominations to discuss evangelism goals.

A Gallup poll found 9 percent of Americans asked in 1968 said they had no church background, Hunter said. That number increased to 17 percent by 1978, another Gallup poll found, and Hunter estimated it could be as high as 37 percent by the year 2000.

Too many American churches have rested on the idea that they have a "home field advantage," said Hunter, who wrote, "How to Reach Secular People."

Hunter contends the American society has been less and less influenced by Christendom, eroding that advantage.

"In Christendom, the culture of the people did much of the planting, seeding and watering for the church, so all the church would have to do is harvest," he said.

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Meanwhile, "the whole map of the Christian mission world has substantially changed," he said, adding that Uganda has a larger percentage of professing, acting Christians than America.

Hunter attributed the increased secularization of the world to six factors: the Renaissance, the Reformation, the rise of science, the age of reason, nationalization and increased urbanization.

"Churches that are simply waiting for the people to come to our turf and play the game on our terms are declining," he said.

Hunter compared conditions today to those during the apostolic movement of the first three centuries when Christians had the challenge of inviting others to accept a gospel most people knew nothing about.

"The church is back in apostolic times," he said. "We must begin farther back with people."

Apostolic churches today should have four characteristics, Hunter said. They are:

1. The assumption that ministry primarily takes place outside the church building, not inside its four walls.
2. The church targets non-Christians, not those who are already saved.
3. The duty of ministry is trusted to the laity, not just to the hired pastoral staff.
4. The test of the congregation's faithfulness is in reformed lives and changed communities, not the satisfaction of its members.

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Understanding, commitment
keys to black church starts

By David Winfrey

Baptist Press
9/14/92

CHICAGO (BP)--Groups seeking to plant churches in black communities must commit themselves to the effort and have some understanding of the black way of life, a Southern Baptist black church extension leader said.

"A lot of times we do things without a lot of commitment," said Willie McPherson, director of black church extension for the Southern Baptist Home Mission Board told an interdenominational evangelism conference in Chicago. "If there's no commitment, it's easier to take away the support."

Church planting in black communities often takes more dedication than in white communities, McPherson said, because residents there have less income and may not be capable of financially supporting the new church as quickly as a white community can.

McPherson suggested sponsoring churches may even want to have a commissioning service as an indication that the congregation is dedicated to supporting the new church, not just the pastor.

Predominately white Southern Baptist congregations and associations are responsible for as many as 90 percent of the new Southern Baptist churches in predominately black communities, McPherson said.

Although a black Southern Baptist church is started every four and a half days, the effort could be improved by more African-American leadership at the local level, he said.

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"We would be starting a lot more black churches if we had more people who were black at the local and state levels whose primary responsibility was black church extension," he said.

McPherson acknowledged that blacks are often suspicious of Southern Baptists because of the denomination's poor history of race relations.

"There are a lot of people who consider me a spy," McPherson said. "They call me Oreo cookie, but I know God put me where I am so I don't pay any attention to it."

Anglo churches seeking to sponsor new churches in predominately black communities should learn more about black culture so the sponsors don't attempt to clone themselves and try ineffective strategies in black communities, he said.

"If you want to know how to relate to black folk, go spend some time with them," he said. "Go to some NAACP meetings. Now, they may look at you funny, but they won't throw you out."